

**Date:** 11/18/2011

**Author:** Bruce Fetzer

**Category:** Oral History

**Interview Date:** October 18, 2011, 10:00 AM to Noon

**Place:** Fetzer Institute, Kalamazoo, Michigan

**Interviewee:** Bruce Fetzer

**Interviewer:** Larry Massie

**Attendees:** Bruce Fetzer, Larry Massie, Tom Beaver, Jimyo Ferworn.

**Topic:** John Fetzer's Spiritual Search

Larry This is the 18th of October 2011. We're here with Tom Beaver, Bruce Fetzer, Jimyo, and Larry Massie, and we're going to begin.

Tom The first topic with Bruce Fetzer will be when he met with the Indian guru Nathji in Kalamazoo with his great-uncle John. From there we're going to move into a series of channelings that Jim Gordon did, first with John, with what was called the Monday night group, and also what was called the Core Group of the Foundation, from late 1981 through mid-1986. We're going to go through all the important channelings. We have about 40 of them here, and about 25 of them are important ones, so this will probably take a series of two or three meetings to go through all of them.

Bruce What's the question about Nathji?

Larry Okay, I can deal with that. When I met with Ruth Haring, she said that this meeting took place at her house and that she and her husband were there, but that they left the room; and so she doesn't know what actually transpired, but that you were in the room.

Bruce Yes.

Larry She was a little bit unsure of the date. I think she said around 1980, possibly a year or so before. I wonder if you could discuss that.

Bruce Okay, so let me fill us in. The date is going to be subject to revision. The topic of meeting Nathji came up in the first place because the Monday night group had been meeting at that time, and it was formed well enough to where we would talk about very esoteric things. I believe it was Cleora who knew Ruth, and I believe that the whole Monday night group was invited over to Ruth's house. It's strange. I remember the street name was Charter in Portage. Those of us who went were Cleora, Margaret, Frank, John, and me. That's all that went out of the Monday night group. We were in the living room; I don't know why Ruth wasn't in the

room, but there were probably about a dozen people. Nathji gave a little bit of a talk, and then chanted some tones at the end of the talk. I think he was talking about—I hope I’m not making this up—but I think he was talking about out of body travel, because what happened is not made up.

What did happen is Margaret Zolen actually had an out of body experience right at that point. She did have an out of body experience, and she was the big skeptic in the whole Monday night group. She was there because she was interested in John, and pretty much along for the ride, but she had an out of body experience. None of the rest of us did. Afterwards I remember talking to Jim Gordon about it, and Jim’s take on it was that it was timely for Margaret in her next step; he felt that Nathji was working from the lower planes, and that it was more an astral experience than soul. As I’m thinking about this, this had to be later on.

Tom Had to ’83 or ’84.

Bruce It had to be after Jim met J.R.

Tom Yes, it would ’84.

Larry Jim wasn’t there at that meeting.

Bruce No, Jim was not there, but we talked to Jim about it, and Jim explained that Nathji was working from the physical planes.

Tom Jim knew about Surat Shabd in ’83, too, and was talking about it some. Even in the channeling, some of the ’83 stuff was starting to get into Surat Shabd a little bit so, but it would have had to been ’83 or ’84.

Bruce I also remember Nathji was talking about an ashram at that point, and that’s basically all I remember. It was maybe about an hour meeting. It was in the evening, had to be, and it certainly wasn’t in the summer. I think it was the fall.

Tom Typically the Nathji meetings, because I had one with him in New Delhi, and this is how this one went. He would also do a reading for everybody or some people. There would be psychic things that would come up where you would say—

Bruce He didn’t do that. He had a presentation, there was some chanting, and then Margaret had an out of body experience.

Tom Okay.

Larry And what was the nature of that experience, do you know? I mean, did she go into a trance?

Bruce She didn't elaborate. She said she went out of her body, and she was confused by it.

Larry Do you remember John's reaction to Nathji?

Bruce At the risk of feeling like I'm making stuff up, John was pretty much into Jim at that point; and if Jim were to say that Nathji coming from the physical planes, then that would be it.

Larry That would be it, okay. So there was only the one meeting.

Bruce Right. One meeting, that's it. No exchange of cards to my knowledge, no correspondence, although Carolyn would know that; but I don't think there was. The fact that they were talking about an ashram would have put the radar up for John anyway. He would have thought, This guy's trying to get some money out of me.

Larry That would be it.

Bruce That's immediately what he would have thought.

Tom Ultimately I think he just went back mainly to Delhi, because that's where I saw him with Mike Wunderlin. Mike Wunderlin became friends with Nathji. I think he would come back to Kalamazoo, but just for brief times, and went back and lived in New Delhi.

Larry Ruth continued to have dealings with him. She was very, very laudatory about him.

Jimyo She was with him until he passed away.

Bruce So that's basically it, and Mike Wunderlin wasn't there that night, neither Mike [nor] Kay Wunderlin.

Larry That's good. That's something.

Tom Should we switch and start plowing through some of these channelings?

Bruce Yes, that would be fine.

Tom Jim Gordon did a series of channelings. I'm starting with the first one that I have, that was in the book that I got from Bruce was August 26, 1981. That wasn't a channeling, but it's one of the important ones, Bruce. On August 26, '81, that may have been Jim's first meeting up here in Kalamazoo. It was after he'd been on the phone with John and told him about his carotid artery, and John said, Get him up here. This might be the meeting where Jim came up and had his first talk with John. This is before you showed up in town, so Mike Gergely was there, John was there, Carolyn Dailey was there; and he basically explained AMPRA to John, and the Archangel Michael coming to him with the AMPRA materials. n page 1, paragraph 3, Jim says, "People would come to me when the time is right and I would know or he would let me know. Then in August '81 when I came up there to Kalamazoo, he told me to put this information out and leave it to you. Then at that time Archangel Michael was explaining the Star of David" ...; and he goes on to talk about AMPRA. I'm wondering if you have a comment at all on this channeling. It was before you came to town, so some of these are before you got into Kalamazoo; you weren't directly involved, and this wasn't a channeling. This was a conversation that Jim had.

Bruce Yes, Mike may have given in his oral history the story of transmitting the symbol from Mike Wunderlin to John and all that. That's fairly well documented in one of the script versions. Here's the context of that: John had been working with Ken Killick and this is about the time of the baseball strike, wasn't it? That was '81.

Tom Yes.

Bruce Summer of '81 was the baseball strike. Ken Killick seriously embarrassed John because he psychically gave some information for John. He went into the owners' meeting to use that information, and it turned out to be the wrong advice. John was kind of seething and breaking away from Killick, who also had just claimed to be Melchizedek. John was in the transition between Killick and Jim Gordon. I didn't actually physically even meet Jim until 1982; it was probably the winter of '82, so none of this would've been even shared with me until then.

Tom Right.

Bruce I think the context I would give you is that John was going through a tremendous amount of stress. I remember talking to him, and that experience with the strike actually was when he decided that he was going to sell the ball club.

Tom Right.

Bruce It took him three years to sell it.

Larry We understand that another thing that was against Killick was, he was trying to involve himself in John's business.

Bruce Correct. Yes, right. Killick was carving a role out for himself and really intruding.

Tom And he wanted John to buy him a car, I guess?

Bruce Yes, wanted him to buy a car.

Larry The baseball strike information was the straw that broke the camel's back?

Bruce It was a big disappointment to John.

Tom By the way, it should probably go on the record somewhere that Killick was an interesting guy. In his resume that we have in the files, it includes a period of time where he was a technician for Avro Industries in Canada and worked on what's called the Avrocar; I don't know if you've ever heard of that. That was something funded by the U.S. Air Force and the CIA, a top secret project; they shipped it out to Canada. The Air Force built a UFO that was supposed to go nine times, Mach 9. It would go thousands of miles an hour and go up into the stratosphere. There's even TV footage of what they called the Avrocar, at low speeds near the ground, where it looked like it was pushing off from the ground by air.

Larry Hovercraft.

Tom Like a hovercraft, but that wasn't it at all. It was this Mach 9 vehicle that was supposedly designed from reverse engineering of UFOs. Its problem was the low speed stability. It would crash at low speed, so it had low speed instability which killed the project. In Killick's resume, he was the technician on the Avrocar project; he was this very strange, unusual character, if that part of his resume was accurate.

Larry This is material we got from Jim Keating: the other part that interested me was that Killick was associated with a Canadian group. I think it was the forerunner of Les Initiates. It had a French name. The symbol on their letterhead was very similar to the Fetzer Institute symbol. Remember that?

Tom Yes.

Larry It had a different initial in the middle, but it was very similar.

Tom Yes, it was a triangle pointing down. All these symbols are a whole other thing, and we'll get into them in these channelings. If you look on page 2, Bruce, paragraph 2, Archangel Michael, said, "... there would be people coming in with designs of different types of surgical equipment and nonsurgical healing equipment that would be the basis for the organization to work from." You see that? That was AMPRA; but Jim was delivering the AMPRA materials to John and explaining them to him, which included this idea of equipment.

On page 3, paragraph 2, it says, "... this is one of the main focuses for the organization" is to do with this equipment. I think it's the case, and I'm wondering if you agree or can talk about it, that this AMPRA material is what switched John from a more generalized support of parapsychology into a mind-body-health focus with a clinic, with education, and with a research component where these pieces of equipment were promised to be invented by the people doing research. Do you think that came through? Do you think it was this AMPRA material that John essentially made into the Fetzer Foundation in the early 80's?

Bruce John had a long history of looking at devices and alternative systems, and I think that it's interesting Judy Skutch documented in quite some detail the breadth and depth of his alternative interest, going all the way back into the 70's and before. But what I would say to your question, about Jim's influence on John, is that John took these materials to be quite literally true. He really felt that this made a lot of sense to him. It explained his intuition and his feelings. I would also say that John was his own person. No one would tell John what to do. He always made his own decisions. But what I find refreshing about the channelings themselves is, I've had lots and lots of hours of conversation with John Fetzer

I would say that the channelings are probably the most direct description of those conversations. It's not just the equipment, but the philosophy behind it is that there's a parallel universe, that there are spiritual energies that are here to support, and that the role of the Institute or Foundation at that time is to catalyze, to be one of many organizations that interface with this new energy and bring a new order in. It's about spiritual attunement, it's about balance, and it's about healing the individual so that they can open up.

Later on in the channelings you'll see the whole theme is that the medical treatments have such side effects; they don't remove pain and suffering to the extent; they don't create balance and an energy level that will allow people to awaken to soul. Probably there have got to be some quotes later on directly that address that. That's what I think of as the value of these channelings, because there are some fundamental statements about John's long-term vision for this. It's not that the organization always had to have an in-house lab, but that it's a tool to accomplish the higher purpose.

- Tom This is a historical context. The point would be this is what was happening in 1981, not that it has to be what's happening today.
- Bruce To answer the question, yes; this is the first reference that I saw that John was reading- that said do this, this, and this, and that gave rise to the first funding of the Institute.
- Larry Could I say something? Prior to this he already had an association with Dr. Richard Williams in the mind-body-health, so this was not the first example of his interest in this.
- Tom No. It seems to me that this just focused it; whereas he had a spectrum of projects including mind-body-health. It seemed like, at this point, pretty quickly the other ones diminished and this became the primary focus.
- Larry It could be, but I'm going to mention one other thing. If you remember from the transcript of Dr. Richard Williams, John, according to him, was set to fund a big bunch of property he was going to buy, to establish an institute where he would be a director of it. There was a meeting, and Ken Killick was there, and Killick killed it. I think he was almost ready to fund this thing which would be oriented toward mind-body health.
- Bruce He had another false start, too. He had a lecture series at Kalamazoo College that even preceded that; but what happened actually after that meeting was that John ended up setting up a holistic health institute at Borgess Hospital.
- Larry Under Williams.
- Bruce Williams was the head of it, and there was a doctor, minister—.
- Larry Western was affiliated with it, too.
- Bruce Exactly. Basically, that was pretty much snuffed out by the hospital.
- Larry Yes, the main doctors there didn't like that. It wasn't scientific.
- Bruce It's important to cite those two examples, K College and then Borgess Hospital, because that plays into John's reticence to affiliate with institutions. John felt that this mission cannot and should not be diverted and subject to the pressures of other institutional politics. You'll see that as a theme in all of these channelings as: Just go and do it yourself, do it.
- Larry I think another example is Nazareth.

Bruce Exactly.

Larry With Jim Keating's involvement.

Bruce Right. Everything he tried before he started doing in-house work led to a diversion of mission. That really played into his big fear about whether the founding purpose would be continued or not. I think this is a healthy discussion. The question on the table is, When did John know that this was it? It's a tricky question, because John was always moving forward, and this is what it was in 1981; it was something more expanded in '83 and in '87.

Tom Yes, as we'll see.

Bruce He just kept developing the idea in new and different ways.

Tom Okay. Shall we do the second one?

Bruce One other thing I'd just say about this one: It says, conversation with Jim Gordon. To me, it was materially different to be in conversation with Jim, than to be in a channeling. So we don't know. That's a key piece of information that says conversation.

Tom I'm guessing this is when they got Jim on the phone, and he told John about his carotid artery; and John said, Get this guy up here right away, that this is the meeting when Jim—this is when they sat down, and Jim explained to him what the Archangel Michael was telling him.

Bruce The reason why it's important to state that is, the channelings had a different character and energy to them than conversations did. Conversations were interactive. The channelings were more in a lesson format, and connected definitely, first and foremost, to higher purpose; they were inspirational. There was something that happened there that was different than in the conversations. I was in a lot of conversations with Jim. Let's go on.

Tom Okay, the next one is a channeling. October 17, 1981. I think it's right on that first page. "This morning a beautiful teacher began explaining to me how we, Jim and John, had been involved in many past lives." Then in paragraph 2 he says, "You were Rah in Egypt. Myself and the teacher who was showing me these scenes were the two initiators." In paragraph 3 he says, "My energy in this life was needed to help you—help give you the final push to get the foundation established" ... Jim's energy in this life.

Bruce Right.



Tom Then on the next page, paragraph 1, he says “The master I speak of is the Master Jesus. Jesus then showed me that with our energies, yours and mine, coming back together again, that they could accomplish things.” And then he goes on to say, “This is the 5,000th anniversary of that spiritual initiation in Egypt.” Jim is talking, now giving John the story of how long they knew each other in the past. He wasn’t just this guy that showed up and knew how to fix his carotid artery.

Then in the next paragraph, paragraph 2, Jim goes on and says, “Then a group of people came in, your wife (meaning Rhea), Bruce Fetzer—Bruce if you were in Kalamazoo yet, it was just barely so,—someone named Paul who we don’t know, Chuck Spence, Mike Gergely, myself, Jim Gordon. I’d like you to comment on this, Bruce; but to me, this seemed to be the channeling that Jim then goes to the next stage and really locks himself in with John, and with the Monday night group as a group that had been together for the last 5,000 years.

Bruce When John started explaining some of this stuff to me in ’82, we specifically talked about this channeling and actually this paragraph. There was another session that John had with Jim, where he went into these people and he confirmed that there was a ceremony, where I was there, and Paul, that’s my brother. As a result of that, John wanted me to start working on getting Paul to come up, too, and I did that. We specifically talked about that. But there are several things to say here. First, John believed in reincarnation for quite some time.

Larry Prior to this?

Bruce Absolutely. He was a reincarnationist.

Larry Did he believe in group reincarnation?

Bruce I don’t recall talking about that, but I know that from this point forward we had a lot of conversations about group reincarnation, because John literally based his trust in people based on whether they’d worked well in the past before. He felt that people had actually had a purpose as a group, would come together as a group and would cohere. For him, it was about trust. That was one of his most important things. If he didn’t trust you, he wouldn’t have you around and that’s just it. A statement like this is very important, because anyone that was associated with the sacred ritual in the past was someone that he could trust now. That’s just the baseline for him.

Larry This is not Jesus Christ being referred to, right?

Bruce I don’t know.

Tom It's the Great White Brotherhood Jesus which, Jim would say, or in metaphysics they would say the Jesus Christ of Theosophy, that fundamentalist Christianity, is a fantasy; and that the real Jesus, the one and only real Jesus, was a master who taught various things to his disciples.

Larry Who existed 3,000 years before Christ?

Tom Sure, and reincarnates, comes back again and again, to teach disciples again and again; but it's not one master one time, the only master ever, and this one does it for everybody or basically they're doomed. It's not that there are two. The metaphysical Jesus is just this teacher who keeps coming back again and again to teach a group of disciples.

Larry Do you think John understood it that way?

Bruce Absolutely. And here's the proof: The first statement in the foundation that was developed by John, Chuck, Carolyn, myself, and Lloyd. It was a foundation commitment; in that statement it talks about the Christ consciousness, and Christ in that sense is the Office of Love. Christ is not a person. I think the statement goes something like, We in John E. Fetzer Institute confirm the Christ consciousness for the upliftment . . . I can find the specific reference, but it was actually a statement that we developed and opened staff meetings with.

Larry I'm wondering, though, about that. My reaction is, Jesus Christ with the New Testament brought in love, as opposed to the Old Testament which is vindictive. So maybe that statement applies to that.

Bruce I don't know, but I guess the point is that John would not have gotten hung up on any of that particular interpretations. We're talking about John's view, not my personal view, okay? I come from the standpoint myself where Jesus was a real person and brought in a consciousness called "Christ consciousness" and Jesus is descendent of God. But I also think it's important to say that, because I'm not taking a stand on what John believed based upon my own personal belief. John's belief was very non-dualistic; he thought of love as that universal source that was not particularly reserved for either Christian or Jew or Buddhist or anything. He was very inclusive, and he would not say, this group is in and that group's out. That would be a completely foreign way for him to think about this.

Tom Biblical interpretation then becomes a very reductionist interpretation of the thing. What Bruce is talking about is the notion that Christ is more or less a spiritual office and Jesus, the person, held that office at one time. But in the theosophical tradition, he wasn't the only one that has ever held that office.

Bruce That's the point. The whole White Brotherhood could have been Christ, and we never had that conversation with either Jim or with John; and it wouldn't have mattered. It's not as if when you ask the question, Is this Jesus the Christ? It very well could have been, and probably wasn't the only one.

Tom In the Theosophical tradition then, the next incarnation of Christ was going to be Maitreya, a person named Maitreya. Bruce mentioning that Ken Killick proclaiming, "I'm Maitreya," would have been a big red flag to John; because the notion would be that the real Maitreya would never make that proclamation. He just wouldn't, so much so that the one proof that he wasn't that a person wasn't the next incarnation of the Christ is that he would proclaim himself. The next incarnation would never do that.

Larry I just want to get this clear. Jesus Christ, the one who was born 2000 years ago, was a prominent figure in John's life, that Jesus Christ.

Bruce Yes.

Larry Okay, and remains so, I think. Wasn't there an experience in Hawaii during his last days?

Tom Right, but it wasn't Jesus, Savior of the universe.

Larry It wasn't?

Tom No. It's like it would be the Christ consciousness coming to him. That's what it would be, the Christ consciousness.

Larry As opposed to that elevator experience.

Tom No, that would also be the Christ consciousness coming to him, sure. Now you see it as a person, but like Bruce said, it might be Jesus the person at times, but at times it could be somebody else. It could be any of the Great White Brotherhood sort of walking into that robe or mantle.

Bruce Let me make a distinction here, because I think, at least for the record, we need to stipulate. In a traditional interpretation, Christian interpretation, Jesus was a person and, as the right hand of God, was the only person that came in that was Christed; that there's a very specific formula that Jesus the person was crucified but then was resurrected, still lives today. So it's a real live person who exists and there's only one. And the only way to be saved is through the person who is alive today called Jesus.

Larry The Messiah.

Bruce Exactly. That's a very different interpretation from what John believed by far, because all you have to do is go to the Gnostic Gospel of Christ. I have John's copy of that book, and you see where he's underlined, over and over, in references very clearly to Christ as a consciousness. The very first statement of the Institute talked about the Christ consciousness, talked about it as a consciousness.

Tom So, in that sense, even you could be the Christ. In the gnostic sense in the Gospel of Thomas, it quotes Jesus as saying, more or less, I am the Son of God and so are all of you. In the New Age tradition, we're all destined to be Christ. That's just the New Age tradition of it.

Jimyo Is there anything having to do with the idea that a person experiences Christ consciousness in the form that they're comfortable with, that it will come to them, so if a person who is highly Christian would experience Christ consciousness in a spiritual context that they relate to? So one person might experience that Christ consciousness—like when you're talking about John in the elevator, he would experience it—because of his upbringing, he would experience it in terms of Christ because that was his upbringing. Whereas somebody that was, say, Hindu or Buddhist from their upbringing and their roots might experience it from their tradition because that's what they're comfortable with and that's what they relate to. Is there any truth to that?

Bruce That's a possibility, but I'm not comfortable speculating on how John interpreted it.

Jimyo Okay. I just wanted to clarify.

Tom I think it becomes more specific than that, because what I would say (and again, I think it's speculation, Bruce), is that for John, he believed that Jim was James, the brother of Jesus, and that he in that life was Joseph of Arimathea. Thus, if he would see Jesus, it was because he had a direct personal connection from that life of Jesus that would carry over into this life, that he knew Jesus, the person, in that previous life; for him it would be Jesus because Jim even today says yes, Jesus is my guide. He's right here standing next to me. Jim still says that.

Jimyo So he probably had a reincarnation.

Larry Meaning Jesus Christ?

Tom No, meaning—

Larry The other one.

Tom There's only one, meaning the mystical Jesus.

Larry Okay

Jimyo I see.

Bruce You know what's interesting? This does need to be said for the record, because I remember having some of these types of conversations with John.

Tom Sure.

Bruce About the details.

Tom They're a little tricky.

Bruce About the details; and what John would say is, That's losing the message in the detail. He would immediately correct me and say, you know what? That's not what it's about.

Larry Because you were more literal.

Bruce Absolutely. His whole thing was that there's a movement going on here, that Spirit's feeding it, that our role is to attune with that, and that when I get involved in the details, it causes the ego to interfere with that flow. John would over and over correct me when I get bogged down in the detail. I don't know if you ever had that experience with him, Tom.

Tom Yes. I think it comes down to, Once you have a certain experience of it, then you don't really care about the counting how many angels on the head of a pin. The detailed questions fade. When you have a certain experience, then you don't really care about the details anymore. You just go for the experience.

Bruce I've always felt that's been one of the big drawbacks of the channelings, is that people immediately look at some of the names of the people coming through and they say, This is in conflict with my belief; therefore, I'm going to reject the whole thing. I think that's always been an unfortunate pushback to the whole openness to it.

Tom Though for us we can, in an historical context. It's still very important because this is what John believed at the time. Purely from an historical context there's still a power to it, just like studying what the founding fathers believe is still important to the United States today. That's where I go with it, Bruce, regardless.

Bruce Right.

Tom Do you want to go to the next one?

Bruce Sure.

Tom Go back to the first page of this section and it's November 23, 1981.

Bruce One more thing, Larry. I'm glad you're bringing these up, because anyone looking at this 50 or 100 years from now is going to have to say, Look, these guys were as deluded as John. Someone's got to be the skeptic in this process, to say Hey, are you guys really sure? What's the proof?

Larry Maybe this is a good time to bring up something I want to get down on the record; let me preface it by saying that as I've been working with you, I'm very impressed with your intellect, okay? I'd like to ask you: When you first got into this, did you have any doubts in your mind that Jim Gordon was channeling these figures from the past?

Bruce I didn't experience Jim in the channeling until years into the process. I'm trying to think now. John never wavered about their authenticity, never. It wasn't my place to question something he was certain of.

Larry You did, though, question other things, right?

Bruce Yes.

Larry Until you had your own psychic experience.

Bruce Yes, the way it works with John is that he would suggest things that you'd want to consider, and the reality is, if you didn't do it, you're out. You look at the early record of the board, and all you can see is what's in writing. As I've been on and off the board of the Institute, of the prior foundation, I've set the record for the numbers I've been on and off. It all depends on—whatever. But the point of the matter is that John was very clear. Did he demand that I believe a certain way? No. I develop my beliefs based on the experience.

Larry Okay. What I'm trying to get down is that you, as an intelligent person, accepted these channelings as being legitimate.

Bruce Not initially.

Larry Okay.

Bruce Exactly. I looked at these and said, What is this really about? Because to me, I came from the business world and the engineering world and I thought, there is so much foreign stuff here that I didn't know how to implement it. I was confused. I was skeptical and I was confused.

Tom You were a Baptist.

Bruce Yes, that's my background; and I was also responsible for helping him make some of this work. How do you actually make some of this stuff work? It's just completely ridiculous. At one level, if you read it superficially, the whole thing is ridiculous. Still today it is. If you take it literally, it makes no sense at all.

Larry So at what point did you accept this?

Bruce I think that when I started having personal experiences that were unexplainable, coming from an engineering background; I was introduced to a palmist who was very gifted, who told me a lot of things that I felt were secrets, unfortunately in front of a large group of people.

Larry Not the best venue.

Bruce I went through dousing experiences, out of body travel, and one thing led to another. Then you say, All right, these are not just some LSD trip or something like that. These are things happening in sober states that aren't coincidences, and circumstances that are unexplainable, except for some non-dualistic approach. Then you say, All right, what is possible then? I learned to change my frame. I learned, for instance, and here's a practical example, and this is why I say everything is progression. When I came into Kalamazoo, in 1981, I was at the top of my class in engineering, summa cum laude; I was knocking the cover off in business, and doing the internships and making my mark. I thought there was only one best way to do things. The lesson that John worked on with me dozens of times, maybe a hundred times, is that there's more than one way to do something right. It was the progression from being a specialist to a generalist. It was being exposed to a variety of different things. It was being exposed to things that are beyond explanation, and the reductionist science would say, It doesn't really exist until we know how that happens. There's obviously a flaw in the design or something. You know what I'm saying?

John would not dismiss things out of hand. He would accept them first, and then try to explain them. His approach led to success, and I was actually very attracted to that. So how would someone fresh look at this? How would a physicist look at these materials? If they had Bruce Fetzer's advice on how to do that, I would say

these things need to be read several times. They need to be read in context of the other things that John was studying, and they need to be brought forward in a contemporaneous way so that they're applied in a practical sense. John was a very practical person. He was very non-traditional, but he was very practical. He wouldn't just waste things because they sounded good.

What are the take-aways for me? Take-aways out of the channelings are: There definitely is a higher source of energy than this physical plane; that our role, our founding purpose, is to align with that, to be a catalyst in building that bridge. These are examples of where to get started. If you think about this, Larry, there's really a scientific logic to it. Doesn't healing the person make a difference in whether they can meditate? If you're in pain, if you're starving - even in the Bible, it says go and feed the people so that they can then practice. First things first. But there's a subtle connection that needs to be made that can't be made but for a holistic approach.

Larry This was an evolution on your part.

Bruce It was.

Larry To the point where you are today, where you have no doubts?

Bruce About John's founding purpose for that?

Larry No, not about his founding purpose.

Bruce Or about the authenticity of the channeling?

Larry Yes.

Bruce John literally believed that everything was true in the channelings, so the purpose of this is to accept that. What I would say is that the channelings - I still reference them today in the meditations. The agenda of the Trust meeting today has a quote from John Fetzer on it, about the call. I still read these today. Is everything literally true? I don't know how to prove it; but I guess the point that I'm making is that I don't get hung up on needing to do that. That's how I answer that.

Tom I think in the New Age tradition they would say, There's no absolute truth. No channeling by any person that gets written down, including the Bible, is absolute truth. We're all working at channeling it from higher sources in various ways, and some people are better at it than others.

Larry What I'm getting at, and I'm not questioning you, okay?, is that I just want to get it down. There's a difference between Joe Blow saying something that may sound



absolutely correct and true and universal, and Abraham Lincoln saying the same thing.

Bruce That's correct.

Larry So, you know?

Bruce That's correct. Absolutely. There needs to be the skeptical approach to this, too.

Tom But from an historical context, the importance is: How did this influence John?

Larry That's very important.

Tom That's the most important.

Larry That's very important.

Tom How did this influence John?

Larry Just as a side issue, I thought it was good to get Bruce's thoughts on that, too.

Bruce We literally tried to translate these channelings into actionable goals in the Foundation, to answer your question.

Tom We'll get to those.

Bruce All you have to do is look at the first projects that were funded, and you can see a direct correlation between the channeling and where we put money. So, to answer your question, at the time we were trying to actualize this; and where we've moved to is a way of using this as an inspiration to motivate our work. That's the distinction between the literal implementation of it, and the interpretation of it. Do I believe that the spirit of this is true? Yes, I do. And I think that the spirit of this is very consistent with global religions. Aside from some really wild 'isms', like terrorism and things that are just really very destructive, I think it's consistent with most of the religions that have been around for a long time.

Tom Larry, maybe an answer to your Jesus Christ question, simply put, is: The Jesus that John saw at the end of his life is the Jesus that isn't everybody's savior. It's his savior. He's in the group that Jesus was assigned to, but there's another group that Buddha was assigned to. There's another group that Lao Tzu was assigned to. There's another group that Jim Gordon today is assigned to. The Jesus of the Gospel is the one and only Son of God and he's for everybody, and if you're not in that group, you're either in that group or you're doomed. Versus: Jesus is one

of the teachers and Jesus Christ is one of the teachers, and John saw Jesus because he's connected with Jesus going back to that lifetime; but that Jesus isn't everybody's savior. Different people, different religious traditions have different saviors.

Larry What I'm kind of getting at is a nine-year-old boy in an elevator saw Jesus, and then spent 80 years exploring the spiritual realm. He had to advance somehow to see a different Jesus at the end.

Bruce A large body of A Course in Miracles is attributed to Jesus coming through. John had no problem with that.

Larry Right.

Bruce And John read A Course in Miracles in the 70's; he underlined it extensively, and moved on to the gnostic gospels. So, if you're asking the question, When did John change from a fundamental interpretation to a more inclusive?, I can't answer that. It had to happen during his childhood obviously, because Della Fetzer, his mom, and Hattie were fundamentalists, absolutely. I know, I know that. I know that belief system.

Larry Right.

Bruce He had to make that transition at some point.

Tom As soon as he got into Seventh Day Adventism, which is based on channeled information from Ellen G. White, and his mother had only recently converted to it, too. That's in the Andrews University materials. Then I think that set him off on a little different tangent because already it was similar to Christian Science in the sense that you have the sayings and writings of another—of a contemporary person—that are held in the same esteem as the Bible. I think that puts you on a different track.

Larry It did, but he didn't stay on that track very long.

Tom No, but he now had a focus on contemporary visions or channelings ...

Larry It was something, and I wish we could find out exactly what it was that turned him off to Seventh Day Adventism.

Bruce You know, it's interesting. I'm glad you're going down this line because this is pretty important. I remember coming up in September of '81, and in the fall of '81 having a conversation about my faith. He didn't actually ask me until after I got here, and I told him I belonged to the Church of Christ and was

fundamentalist. That's probably why he waited to share the channeled stuff until sometime afterwards.

Larry You weren't ready to—

Bruce So I was exposed to some stuff which was mind-blowing, and then I got integrated in the group.

Tom John by 1934 was going to Camp Chesterfield, so the transition would have happened between '27 and '34. It's a pretty narrow period.

Larry You mean leaving Adventism?

Tom I mean going into a broader definition of so-called Christianity. In 1934 he's going to Camp Chesterfield and the medium is bringing forth somebody telling him that Carolyn Dailey is going to be born in a few years, and 'she will be your secretary in 40 years and she'll be important to you,' then that's not traditional Christianity. Far from it. In that period between '27 and '34, you can narrow it down, I think.

Bruce One other thing.

Tom He remembered that 1934 session until he was 80 years old, so that session had an impact on him; he told the story in 1981.

Bruce One of the things about this is, in the fall when I was explaining my faith to John. Remember when we had the Monday night group, and Sister Liz brought up the first dinner meeting and how I "attacked" her?

Larry Oh, yes.

Bruce I was a fundamentalist attacking a nun. John was very upset. I learned later on he was extremely upset about that.

Larry Because you weren't more open-minded?

Bruce Exactly. But he also just didn't reject me. What I'm saying is that he understood it himself, and he worked with me over time. It's not that he would reject any religion, but he was far more open-minded, even then for sure, because he was shocked. I guess what I'm saying is that kind of closes the gap. If an historian looks at the transcript from that Monday night group with Liz and Mike and me and Carolyn there, she brings that story up which is a sore spot for me. I have since apologized to Sr. Liz and she has accepted, and we just laugh about it now.

Tom But John has his own personal experience of going from fundamentalism to this other—

Larry To Seventh Day Adventism and then beyond.

Tom And beyond, so he could relate to Bruce's journey. I think he could just relate to it. He'd gone through that journey himself.

Larry But I would like to know what it was, because there are Seventh Day Adventists who never deviate. They spend their whole life being solid Seventh Day Adventists. What was it that made him renounce that?

Tom Yes, we don't know for sure. Judy says the "love of his life" was killed by the swine flu epidemic in 1918. She's told this story a couple times on tape. And that he desperately wanted to meet up with her again; that's what brought him to spiritualism, and then it went from there. Once you do that, once you contact a person, once you start talking to dead people, even if it's through mediumship, that's not part of fundamentalism. So you've got to move.

Larry I have kind of a gut-level feeling from what I have learned about John that it had something to do with the negotiations over the radio station.

Bruce At Andrews University?

Larry Yes, with money and negotiations.

Tom Why he moved away from Adventism?

Larry Yes.

Tom But when he went to Kalamazoo, he joined the Presbyterian Church.

Bruce That would've been 1931.

Larry He had left it, probably not when he graduated, because when he gave that address, that was pretty solid; but then sometime after '27 before '31, I think, he left it.

Tom Right. When he went to Kalamazoo, he joined the Presbyterian church only because it was the biggest church in town.

Larry That's a good business move. But, the whole bottom line of this whole project is that it was a continual evolution and search throughout his life, and we're just trying to—I'm trying to tag the different—

Bruce I don't see him rejecting the past in that either. The reason why I offered that example is that I started where he did, and he didn't reject that.

Larry It's a good way to lose somebody in an argument, by rejecting what they believe in. He was astute enough to know that.

Tom He figured he could bring you along. I mean, he made that—

Larry But it had to be gradual.

Tom --discernment that he could bring you along and you weren't a hopeless case. That probably came from Jim, where Jim probably said to John, he's not a hopeless case. Just hang in there and bring him along.

Bruce Plus John already had this channeling of me, you know in 1981.

Tom The year before you showed up.

Bruce Exactly.

Larry Yeah, that's interesting.

Bruce John already had the Good Housekeeping seal of approval.

Larry When did he invite you to come up to Kalamazoo?

Bruce September of '81, so this channeling was a month before I even came up.

Tom Yes, the channeling invites you to come up.

Bruce Exactly.

Tom That's why this is important; that's why we're doing this one as well.

Bruce Okay. Yes, because I was invited up. I came up beginning of September '81 and I came up the week after I was invited.

Larry Did you ever realize that these channelings from Jim Gordon had that impact?

—

Bruce No, John invited me up right after this channeling.

Tom That's what we're looking for. My interest is in the historical story. And yours is too, of course.

Bruce That's important because John gets this. He says, Well, let's get him up here.

Tom Get him up here, and your brother Paul, too.

Jimyo I thought this channeling was in October of '81.

Bruce No, August 26, '81.

Larry Yes.

Bruce I was invited up right after that, because - I don't know when Labor Day was in '81, but that's when I came up.

Larry Early September.

Bruce I came up because I had just finished an annual plan with my boss at Union Carbide. I went into his office. I said, My uncle just called me and wants me to come up to Kalamazoo. His advice was, he said, Are you really sure? He said, It's a huge career move leaving engineering. Are you really sure? He was disappointed. But he said, On the other hand, don't accept it without going up and talking to him. Make sure. Where has he been all your life? All of a sudden he's coming out the blue? I went up and talked to him, and then I went back and resigned.

Larry Do you think he called Paul at the same time or wrote to Paul?

Bruce No, he asked me to try to get Paul interested.

Larry Oh, okay.

Bruce I think he might've talked to Paul, I don't know, but that was much later when I got Paul involved.

Larry How would Jim Gordon have known about you guys?

Bruce He wouldn't.

Larry That's interesting, isn't it? He wouldn't, but there you appeared in a channeling.

Bruce Yes, isn't that something? That's an interesting question.

Tom So, I didn't know who the Paul was.

Bruce Yes, it's my brother. Because John had another session with Jim and he specifically said Paul and I were in a ceremony, where Jim was the priest and we were assisting with John.

Tom Let's move on here, so we at least get through a couple of these.  
If you go back to the first page of this one of 10/17/81, and go up a section of 11/23/81.

Bruce That answers your question, first of all, Did John think these were true? He acted on them.

Larry I didn't ask that.

Bruce Did I think these were true? I think I answered that.

Larry Yes, you did.

Tom My little chime-in was, It's okay to believe that two-thirds of them are true and one-third may not be. That's okay, too, because I don't think anybody can channel a hundred percent perfect material. I think that's impossible.

Larry That's what we carried away from that experience yesterday, didn't we?

Tom There was some silliness, and then there were these nuggets that just hit you over the head.

Larry This is a little aside but it's important, too: I made the analogy that the medium more or less represented himself as being able to channel for everybody; and that would be like me getting up before a group and saying, Ask me anything about Michigan history and I'll answer you that. He was hitting things that seemed very, very true but then the spigot ran out sometimes.

Bruce Right.

Tom That's how it goes.

Larry I guess we could apply that to this.

Tom You fill in when you need to. That's just how life goes. We all fake it 'til we make it at times. If we go to the next one here, it's in the same little section. This is a letter, November 23, '81, a letter from Jim to John. It says, "A great influx of spiritual energy and goals have been put into motion again, which started some 2,000 years ago in Israel." And he goes on to say, "Michael, the Archangel Michael, is working hard for you and the Foundation." So here's a letter where he quickly says, this is coming from the time of Jesus, and that he's tying in the Archangel Michael. We've wondered: we cannot really find, Bruce, strong reference to the Archangel Michael in John's life that precedes these 1981 channelings.

Larry And the symbol.

Tom And the symbol that was brought in.

Bruce I never came across it myself either. To answer your question, is this the first reference to it? To my knowledge it is.

Larry I asked Jim Gordon that, and why this symbol had such an impact on John, why did he think that. He told me because he'd been seeing it everywhere and dreaming about it prior to that.

Tom It is a symbol that is made up of three very strong Masonic symbols. It is that. My research has shown that. At some point I'll bring that out. That's a symbol that Jim gave to Mike Gergely, who gave it to John. John said, Where did you get this? That's made up of three powerful Masonic symbols that are in the temples, in the Masonic lodges, and part of the initiations that the Masons go through. Part of the third degree initiation is one of the symbols on that thing.

Jimyo By the way, I brought those certificates.

Larry Oh, okay.

Jimyo So you can look at them.

Tom Then if you go up to the top one, Bruce, it just says 11/81, but it still has 11/81, paragraph 2. Where is this, the one that says so? Maybe it's the next one, 11/81. Here, this one, this one, 11/81, paragraph 2. "Know that you are embarking on a path of service, not just to a few but to the many. Hear me, beloved, and know that I, Jesus, am with you and shall share in this service to man." And in the last paragraph it says, "This is our goal to have these principals, Father, Son and Holy Spirit, manifest in you and through you to humanity."



It seems to me that this letter is saying to John that this is a divinely inspired, a divinely authorized mission now; that the Fetzer Foundation mission is a path of service, not just to the few but to the many, and it's inspired by God. The letter is from Jim, and it's channeling Jesus.

Larry Who is being channeled.

Bruce All I can say is that, if you go to the dedication of the hologram, John has very clear language that he wrote in his own words that are very consistent with this whole approach: That there's an evolution of humanity, that this is a point in time in a 25,000 year cycle, or is a 2,000 year cycle within the 25,000 years, inspired by Spirit. The text is in the archives, but what I'm saying is that John fully integrated this. What's the question you're asking though?

Tom Well, just for you to talk about that: That, very quickly, the Foundation is being presented to John as a very high level, spiritual, divinely authorized mission.

Bruce Right. So here's the thing is that, you know, John in all of the—

Tom “The principles of Father, Son, and Holy Spirit manifest in you and through you to humanity.” It's almost giving John a divine status himself.

Bruce But here's the deal: If you look at the interpretation of that, you see meditation, study, and service. That's a three-fold path and that is the beginning of a consistent theme throughout the whole channelings. It's also the very first statement of ILM, when that was developed. Meditation, study, and service is the three-fold path.

Larry It's almost a universal statement for most religions.

Bruce You'll see this language influencing all of the mission statements of the Institute.

Tom Okay, good. The next one is a good one, too, the one that says November/December '81. Organization, the one called organization, page 1, it's listed as page 7 somehow.

Jimyo Paragraph 7?

Larry No, there are some missing pages.

Tom “I give this dictation at this time...”

Bruce Right.

Tom “I give this dictation at this time to share with you some ideals and goals I hope will be incorporated into the Foundation as time goes on, and to share with you my vision of the development of the Foundation.” In paragraph 2 he says, “There are three major divisions within the Foundation.” He goes on to actually list six, but very quickly here, by November/December of ’81, by the end of ’81, Jim is laying out a very specific plan for the foundation.

I’m asking you to comment about this. It seems like through the channelings that early on Jim got rather specific as to what Spirit was telling John, through him what the Foundation should be like. He goes through these six divisions.

Bruce Right. You have to keep in mind that, first of all, I wasn’t part of these meetings yet. I got this material after the fact. I think Chuck was on board at that point in time. But the first purpose and mission statement of the Institute wasn’t written probably until about 1983. I didn’t know you were going to ask about this. I actually have a copy of that at my house, and I can bring that and put that in the record, because we brought that into the Monday night group and John thought it was great. This is where you first start to see specificity in the channel material that was attempted to be actualized; this influenced the organization.

Tom One division is to help educate the medical industry. “The Foundation will represent a hub or center from which six other aspects of expression will come forward. There will be a research center, eventually centers, which will be involved in researching many of the ideas presented. One division is—“

Bruce Keep in mind what was influencing a lot of this material early on is that questions were being asked, What do we need to do? You would understand this, Tom: that John was still looking for answers outside of himself. So if this is really, you know, the highest source of Spirit giving him direction, Exactly what it is that you want me to do? John was looking for the shortcut. What happened between here and 1986 or so is, you’ll see a change in the character of the transmissions from being less dictatorial to more inspirational, directing John and recipients to go inside and look for the answers within. You’ll even see in channelings later—and this is an important thing to know, with phrases like ‘informed from Spirit, whatever you choose to do is what needs to be done,’ that kind of stuff.

Larry Could I raise again a question?

Bruce Uh-hmm.

Larry Skeptical question.

Bruce Sure.

Larry You could interpret this as being a guide that John was taking up, right? He was already doing these things. This corroborated what he was doing already, didn't it?

Bruce No, at the time in '81 he was funding—

Larry Williams.

Bruce No. He was past Williams already.

Larry Okay, but before he—

Bruce He was funding Herb Benson at Harvard, John at Princeton.

Tom Jim Hardt.

Bruce Jim Hardt at UCLA. That was doing biofeedback, parapsychology; and Herb Benson at the time was working on—

Tom The Tibetan monks.

Bruce Yes, Tibetan monks relaxation response.

Larry So this didn't influence him as much to say, Hey, you're on the right track, right?

Tom No, this gets pretty specific.

Larry But he was already doing it.

Bruce No, this is different than what he was doing. He didn't have a clinic. He wasn't funding anything like that.

Larry I thought the—where was it?

Tom I didn't put the divisions in here. I did list them. They're in the channeling.

Larry Yes.

Bruce "The third division will help to educate the medical industry to understand there are other alternatives to view in treatment of traditional medical standards."

Larry Yes, that's what Williams was doing.

Bruce That work was done by then.

Larry Yes, that's my point.

Tom But it was biofeedback.

Larry Yes, but he was working with alternative medicine and trying to incorporate it into the traditional medical field, you know?

Bruce So the question is, Did Jim have a conversation with John to find out what he was doing and then just magically channel?

Larry No, I wouldn't go that far.

Bruce We've got to put a skeptical question out, because but someone in the future will say John was deluded and was misled.

Tom "The third aspect will be the development of healing centers throughout the U.S. and eventually the world. The fourth aspect will be centers of learning for the education and training of all those interested in learning and putting into practice healing principles. Another aspect will be the development of a psychic research center for research into understanding the psychic and so-call paranormal aspects of man's nature. The sixth aspect will be a center for teaching spiritual principles and educating all those interested in understanding the spiritual truth."

Larry Okay, so it goes beyond what John was already doing, but it's on the same track.

Bruce Yes.

Larry So John would've liked that.

Bruce Yes.

Larry It would corroborate what he was doing.

Tom As Bruce said, John was like, give me six things to do. I'm all over the map here. He did do these projects that seemed to start and then stop, start and not really come to fruition or go anywhere—so, Give me six things to do that I can actually do. In the channeling, Jim was giving him six things to do.

Larry I'm going to have to say this.

Tom This was AMPRA, by the way.

Larry I know.

Tom This is AMPRA. This is these six things and what AMPRA was doing. They had a clinical thing, they had a research thing, and they had an education thing.

Larry I want to say it because other people are going to be skeptical about this. I'm not saying it was concerted effort, but there's definitely John is being told things that he liked.

Bruce Was Jim—

Larry Yes, was it a subtle plan to nurse John along and get him on my side and then...—I'm just raising that because somebody could look at that in that same way.

Bruce So then the question would be—I'll take the next question and then answer that. The next way to look at that is to say, If you look at the record, Jim actually was trying to scam John and he ended up with a lot of money. Jim ended up with a lot of money, but was it his plan all along to defraud John?

Larry That comes years later, right, with the tithing aspect, when John was asked to tithe to ILM.

Bruce Right. Then the question is, Is Jim trying to work his way into John's favor?

Larry Is that a legitimate question?

Bruce All questions are legitimate, because we're trying to document authenticity in the way that this came down. Let me answer that question. John had all of his faculties.

Larry Well, yes.

Bruce He was on the top of his game. He sold his businesses for more than they were worth. No one would sell a company except for some of these crazy dot.com things for valuations, the kinds of valuations that he got, so he didn't throw caution to the wind. He was very concerted and reflective in his approach to this. I can remember most of the conversations we had about what to do and how to get started. He would always, always say, Go slow. If you look at the history, all you have to do is look at the track record of the dollars, and the minutes of the Board meetings, and you'll see that this thing went actually quite slowly. So you have very specific and lofty things being proposed here in '81. I don't know that we

spent even more than one or two percent of assets, you know, until '83 or 4. And now, you know, if you're not spending five or six percent, you're spending - you know what I'm saying?

Larry Yes.

Bruce Let me say it another way, so a historian would understand this. Foundations typically pay anywhere from five to ten or 20 percent out, so a lot of them are spend-down foundations now. John was extremely cautious. He would want to try things. He would want to see what worked. He would check things out. He was extremely excited about the fact that he felt that he had a direction, because one of the things that he fought—

Here's the other question that ought to be put on the table: What were John's fears and doubts about this? John's fears were that number one, businessmen would think he went off his rocker. He was concerned about his reputation. (second) He was concerned about making a mistake, because this is an area that he had not been involved in before, you know. (third) He was also concerned about whether it really met this higher purpose or not.

He had a personal interest as well as a business interest. His personal interest was that he wanted to fulfill some great destiny, and that was to not have to come back. So he wanted to make sure that he got it right, and he could not afford to make any mistakes because he was literally selling his businesses. Those were his kids. He was really extremely apprehensive about the whole thing, even though this was the guidepost forward.

All you have to do is look at the proof to see: He could have funded a big museum for baseball or broadcasting or whatever. He could've done what everyone else with great wealth in his era would've done, where they created an industry. But instead, he did something entirely different, very, very unusual. Then you have to ask the question: What motivated him to do that? And it's his conviction. But does something happen? ... and you can't get this on tape. You almost have to accept it on faith that, when you go into a channeling session and you have an experience where you [??].

Later in some of the channelings I got to be there, and I was lifted up and was in 'the council' when some of these things were being said. It's a whole different experience. The words almost don't matter. At that point you know. And when you know, you know. That's where I come from; you always have to keep in mind that Jim is also a human being, and I think those are fair questions to ask, multiple times as we go through these things. You've got to ask them.

Larry I don't want to be offensive.

Bruce No. What we're trying to do is accurately document this for a 300-year vision, and there are holes in the archives right now that have never been filled, never been plugged.

Tom This is an important one of them, going through this set of channelings from 1981 to 1986.

Bruce This is it.

Tom Whatever time this takes for us. Because, not only do we have the channelings, and at least half these channelings are spiritually important; but we're going to get a lot more information from you, because from the time you came into the picture until John died. Really, you and Jim together know three-quarters and everybody else knows about a quarter. So you're the person who needs to talk a lot.

Bruce Yes, we had to put this into practice. The operative question here is, What would inspire John to shift gears?

Larry I don't think he did. I think he was moving in the same direction. He expanded what he was doing.

Bruce Professionally, he was in broadcasting and in sports.

Larry Oh, yes. No, definitely from that. He was realizing what was the most important thing, the spiritual aspect of this life. There are three different things.

Bruce So that's that. You know, John again would say, Go slow. I think that's something that needs to be clear, that John was cautious.

Tom Operationally, he had tried to hook up with IONS in the 70's and he didn't like having to answer to other people.

Larry He wanted his own—

Tom He wanted to be in charge. Then he tried hooking up with Nazareth and K College and stuff. That fizzled. Then the thing with Dick Williams, somehow that didn't pan out to his liking. He is looking for what's going to actually be operational for him, in a successful way. Then Jim brings in these AMPRA materials, and it looks like it's simple enough, focused enough, but broad enough; and Jim is saying, It's coming from Jesus and Archangel Michael to do this, that John is supposed to do this. So he says okay, this looks like it's a lot less hit and miss than this other stuff has been for the last 20 years.

Larry It's something that he can be in charge of. I think that's important, just comparing his baseball experience. He didn't like working with a bunch of guys as a part owner. He bought them out. We've talked about that. That's probably why he didn't like—

Tom IONS.

Larry IONS.

Bruce Right.

Tom He wasn't in charge.

Larry Can I just say one little aside thing? It's almost like a miracle that you have these channelings; you ought to make other copies of them, because everybody else we've interviewed who had those threw them out fairly recently.

Tom Carolyn gave hers to me, so I have Carolyn's.

Larry Oh, you have Carolyn's. Other people say, I just got rid of that.

Jimyo You mean the channelings?

Larry The channelings.

Bruce It's just amazing; I put them in central files. Actually, Glenn Olds purged the central files of a lot of stuff.

Larry So there are even some missing from your set?

Bruce No, this is a copy. I actually have another whole set of these which are the original ones I got right—

Larry Good. Ought to have them in two different locations.

Bruce Yes, they're all in one drawer actually, if I have a house—cancel that thought.

Tom There's another big crucial set to go through from '81. There's one more set in '81, 12/19/81, 12/20/81, 12/21/81, where he really goes pretty deep here. So—next, 12/20/81.

Bruce Again, what I'd say is that this still is before I got involved with the group.



Tom Not the 12/19 but the 12/20, 12/20/81 Jim channeling to the Monday night group. This is either Jim in person in Kalamazoo with the Monday night group at the time, or he might be over the phone, but this is not a letter. This is Jim channeling to the Monday night group at the time.

Larry But Bruce wasn't there.

Bruce I was not there yet.

Tom John, Frank Henry, Margo Zolen, Lynn Dailey, Mike Gergely because that's in pencil on my copy, Bruce, across the top in your writing.

Bruce All right.

Tom Also Chuck Spence and Cleora Daily-Spence, his wife at the time. It was Jim doing a long channeling to the group from Jesus, St. Germain, and Zoser. O [n page 1 it's listed as [—you put some penciled pages on my copy, Bruce,] so it's page 1 Jesus says, “Beloved brethren, it has been many years since we have gathered together such as this. It has been many lifetimes since we talked, for the purpose that you have joined together again as a group as one is of great importance to humanity as a whole. The last time we communicated with you was some 2,000 years ago,” —so that implies that this group was with Jesus 2,000 years ago. Then in paragraph 3, he says, “2,000 years ago we gave you a command to go forth and teach the spirit of God.”

That again implies this group was with Jesus as the disciples and they were given that command 2,000 years ago. On page 3, paragraph 3, all I wrote then was St. Germain comes in. Here's another, here's the Great White Brotherhood master, St. Germain. On page 4, paragraph 2, it says, “This is why the foundation must reach a point in which it can aid man's growth, through working with certain vibrations and sound, working with machinery that can change and alter the vibrational patterns of the aura and chakras, color and sound to bring about balance within mankind.” That's a fairly specific charge to do this. Then he starts talking about the people involved; on page 4, paragraph 3, he says, “John Fetzer is the driving force, the motivation upon which the foundation is to be laid.” On the next page, page 5, paragraph 2, Mike Gergely—this is interesting.

Bruce, one question is, Do you think Mike remembers this and is holding onto this statement right here? “Mike Gergely, his role will be as an overseer just as Chuck will be working with us as well. Mike's and Chuck's energy together will keep the gears in flow. It will also be Mike's duties to communicate to many on the outside,” which is what he still keeps doing today.

Bruce He still references that, so even last week he referenced it. Yes, he is very mindful, but that's consistent with his approach to life, too. He's good at it.

Tom Paragraph 3, "For Margaret, her energies will be one that will draw unto to this foundation many other souls who are medically inclined and yet spiritually aware as well." This channeling goes back to the time of Jesus, and implies that the Monday night group was with Jesus; and then it mentions the people by name and what their special gift is. On page 6 then, he goes into Zoser channeling, and Zoser says, paragraph 3, "I learned my healing from Christ within."

The next page, page 7, paragraph 4, he says, "I worked with Margaret at a time in Egypt so many years ago. We worked as healers in a temple there. Cleora is another whom I shall raise this healing energy within." So there Cleora pops up. On page 7, paragraph 5, "My name is Zoser and I work with you daily now." This channeling seems to me to be really raising the importance of the Monday night group as this almost-Divine group, the former disciples of Jesus, and really giving each of them great importance, each of the Monday night group members.

Bruce Sister Liz isn't there yet.

Tom Not there yet.

Bruce They didn't mention Frank Henry, and he would've been there because he drove Margaret. She didn't drive, which is consistent because he never really played a major role. He was just basically Margaret's driver.

Larry Didn't he go to sleep sometimes?

Bruce Yes.

Tom This is important because does it ever raise the importance of the Monday night group to John and for the mission.

Bruce Yes, and it's referenced more than this, too. The Monday night group is referenced often. What it's about is holding the light, and you'll see that is a theme later on in the channelings—holding the light. In the Christian sense there's a scripture that says, "Where two or more are gathered in my name, there too will I be." So it's about intention and coming together as a group. You see this actually transformed later on into what John writes about as community and communities of freedom; the importance of community and the importance of relationship in being the work, those are all important. Now you have as a continuum here, you have individuals who have reincarnated to fulfill a purpose through their group, but then you also have that idea which is an enduring theme of the Founding Purpose: a spiritual centered community is important to feed the

mission of the Institute. That's what I would say is the translation of this into what is the enduring thing that would be true for 300 years. That's how I'd literally look at that.

Larry Do we want to continue on?

Tom What time is it?

Larry It's a little after 12.

Tom Let's at least do this one and the next one because they're two days together. They're the 20th and 21st and it's a—

Bruce Unless we ought to talk about the November presentation.

Larry Yes, and one thing that occurred to me. These were people that John put together who were friends that he trusted. It was a natural for this to be the beginning of kind of like a board.

Tom Well yes, but—

Larry Who else would there be?

Tom The point for me is, Jim is really turning this group of advisors who, as Mike says, we come together and we just talk about anything, into this—like Mount Olympus. I mean, it's turning this group into the Greek gods on Mount Olympus, including John. So for John it's like, wow, I've really got something here. I mean, I would say.

Jimyo A little different from what's been communicated about the Monday night group that I've heard so far.

Tom For John to say, I tried this, I tried this, I tried this, I have this group. Jim is saying, These guys were with Jesus. This group was with Jesus, and so you're going to do it again. Jim is really raising the ante.

Bruce But there's an energy behind it, too; the people in that group aren't paid to come. So they came in service.

Tom Are you taping?

Larry Yes.

Bruce The people in the group are—

Tom Yes, it's on.

Bruce John was surrounded by people that wanted to get access to him, to get some money or get some favors; there were no favors bestowed on anyone in this group except for a dinner at Chicken Charlie's.

Larry Did John pay for those dinners?

Bruce Yes, it was two steps below Applebee's and it was just food out of a can.

Tom Yes.

Bruce Which was good.

Tom It'd be a seedy Bob's Big Boy.

Larry Sure, yes. But John trusted these people.

Bruce Right, so that's the thing: You have to look at the context to understand why it's important, and not to deify anyone that was a Monday nighter.

Tom Oh, not today, but at the time John was sitting there; for me it's all historical context. At that time for John, it was like, I may really have something this time. This time this may really be grand. It may not be a miss. It may be really big.

Bruce But there's a spirit here that also drives this: It is people of intention and compassion and open hearts, coming to serve; then having a role of holding the light and helping with this, with this birthing of something greater that comes because of Spirit, not because of people's efforts. It takes people's efforts, but to have Spirit behind it. That's the thing: If you look at this and say, these are assignments given from on high, well the Bible's full of stories about impossible acts that were only done because of God's help. That's part of the theme here, if you really look at what's going on in this channeling. It's to say, How do you align with the higher purpose so that you have special help?

Tom That's nicely put. On the next day, the 21st, Jim channeling again to the Monday night group. John, Frank, Margaret, so Frank is there this time, Lynn, Mike, maybe Chuck, maybe Cleora. Jim is channeling Kato and Jesus. Page 1, paragraph 4. "The Master Jesus is one who has worked with each of you in many lives. He has chosen to work with you again at this time." So it's coming from Jesus. Page 3, paragraph 2, he says. "By the end of next year if he so chooses and

as you, too, must choose within your own path, you will find the inner life can begin to blossom as it has never blossomed before.” So there’s a promise to each of those members of the Monday night group that by the end of the next year their inner life will blossom, if they choose it. That’s a big deal.

Then in the next paragraph, “There will be instrumentation coming to you that will aid in your development. Much of it has been developed in the past in the times of Lemuria and Atlantis.” It goes back into this Atlantis connection, which John, I think, always had a strong feeling for. Page 4, top paragraph, the instrument that he’s talking about here is “. . . one that existed in Atlantis and one that was misused and brought to destruction as you have been told.” Then he says, “The individual that you have been encountered with and who has disappeared into the horizon,” who I take to be Ken Killick, “brought about much of the destruction in the past through misuse and misunderstanding of the instrumentation” that we were talking about.

Larry Did they overlap at all, or Killick was already gone when Jim appears?

Bruce To me, Jim is making a point here to make sure Killick is out.

Larry Yes.

Bruce I don’t know the answer. This is December 21st and 22nd. I would have been down in North Carolina for Christmas.

Tom Bruce is almost there.

Bruce I wasn’t even in town.

Tom Bruce, same page, paragraph 2. “There will be many—there will be other instrumentations within the next 25 to 35 years. It shall be presented through the foundation and through three individuals working with a research laboratory at that time. The Ark of the Covenant was such an instrumentation.” So he’s locking in the Foundation’s work with the Ark of the Covenant, with Atlantis. Page 5, the next page, paragraph 2, I think this is a great statement. In fact, I think I put this in my report. “The Foundation is an experiment that we are conducting,” so it isn’t even John’s idea. It’s the Great White Brotherhood’s idea.

“The Foundation is an experiment that we are conducting, just as you will make conduction experiments with certain machinery presented to you. We are conducting an experiment through this foundation in hopes to find success.” Then on page 8, this is a good one, too. This is the first time this appears. Page 8, paragraph 2, “This is Jesus speaking.” “Jim,” regarding Jim, “is here to direct you upon the path of light.” I think for the first time, but pretty quickly—this is

October '81 to December '81—, Jim is being pointed out in the third person. The channeling is talking about Jim, who is mouthing the words, but he's talking about Jim in the third person, as one who is here to direct you upon the path of light. In a way, by the end of '81, within three months, the whole thing is laid out there.

Larry It's set.

Bruce I remember at the time in '82, when John introduced these things to me he was excited. I remember John introducing these channelings to Jerry Luptak. That was in about '84, and John was very excited about it because Luptak had handled the sale of the Tigers; John wanted Jerry to be fully informed about the purpose of the Institute, and he used the channelings to do that. I remember sitting in a meeting in John's office. Carolyn, Lloyd, and I sat there watching Jerry read this stuff. We sat there for an hour watching him read through a book of channelings.

Larry What was his reaction?

Tom This is a big-time Detroit lawyer, one of the biggest law firms.

Bruce Jerry Luptak's reaction?

Larry Yes.

Bruce He didn't believe any of it. He told Jay afterwards that he thought it was a bunch of crap, but he went along with it. He said, Well, if the old man wants to believe it, I'm not going to change his mind, but I'll make a lot of money being the attorney here. That was his view.

Larry Interesting.

Bruce It wasn't until a few years later that John, by intuition, ended up firing Jerry and bringing Mike back in. Jerry weaseled his way into it—this goes back to your question about what would a skeptic think. I think Jerry is a case in point, and what a typical person would look at is to say, The old man is off his rocker. He's been deluded and I'll play along to get some dough. And that's exactly what he told Jay.

Larry So at that meeting that you were watching him read, he didn't say that to John.

Bruce No. He would've been fired immediately.

Larry Oh, he would have?

Bruce Yeah, he went along with it.

Larry He sounds like a lawyer.

Bruce Luptak, he milked John for years on all kinds of opinions of counseling.

Larry Prior to this?

Bruce No, after that, after reading all those channelings, yes.

Tom So that's '81, you know, great promise. When we get to '82, it's all tribulation, so it changes. I'm interested in asking you what you think the problems were in '82. Maybe they were just you; maybe Bruce was the problem, but I don't think so, and it was never said. Never were you pointed out as the problem. In '82 it was problems, problems, problems, problems, and a lot of scolding of the Monday night group, over and over again. Then the Great White Brotherhood disappears for a while. They kind of abandoned it. Then they come back and say, Okay, we're going to give you another chance. So '82 is completely different.

Jimyo Maybe it was the group itself that was struggling. Didn't they predict that they had to go through a period to blossom from an inner life? Weren't they working at that at that period of time?

Tom Well, we'll see. We'll go through these, we can go through it quicker because they said the same thing over and over again, just scolding, scolding, scolding. I mean, we can do that in the next session and end it here, because '82 is completely different, '82 swings into difficulty.

Bruce Yes, it was.

Tom We can end it there.

Bruce All right. I can turn the tape off.